

# Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

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## RELIGIOUS INTELLIGENCER,

NEW SERIES;

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BY

NATHAN WHITING.

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### CONDITIONS.

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## Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

From the Sunday School Journal.

### FUNERAL OF A CHINESE MISER.

SINGAPORE, April 13, 1835.

This day has exhibited a spectacle unequalled in the annals of Singapore.

The funeral of *Chicksang*, a Chinese miser, who died April 2, at the age of 73, took place at 10 A. M. As in different ways it illustrates the features of heathenism among the Chinese, I was more particular in my observation, and shall be more minute in my account of it.

The history of *Chicksang*, I have received briefly from his eldest son since the occasion I am to describe. He was born in the province of Canton. At the age of nineteen, a poor boy, he came to Rhio, an island of the Dutch, a little to the south of this place, where he spent a number of years. Subsequently he made short expeditions upon other islands in that vicinity, and then removed to Pinaug, where he married and spent about ten years. He then took up his abode at Malacca, till about nineteen years since, when he removed to the island that now contains his grave.

His character is given by some of the most respectable inhabitants of this place, in terms like the following: "most dissolute," "most abandoned and unprincipled," "a notorious gambler," "an opium smoker," &c. &c. The room in which he died was literally surrounded with his coffers of silver and most valuable goods, and a tiger's skin in the center of it upon which he slept. It

In consequence of once losing a considerable sum of money by gambling he cut off one or two of his fingers, vowing he would gamble no more. A broken vow.

was remarked to me some weeks since, while the old man was enjoying his usual health, that such was his influence, so numerous the Chinese at his beck, "he might any day he should say the word, empty the place of all Europeans."

Besides his lawful wife he had about a dozen others to mourn his death, who would not provide for them when he was dead. I am informed that he died with a curse, an expression upon his tongue not easily translated, with which he sent from his presence a child that came crying for remembrance in the dying man's will.

Though this man had no character to entitle him to especial attention, his property furnished him a pompous, sumptuous, and splendid funeral.

At 11 A. M. I repaired to the house of the deceased, finding the streets thronged with people of several nations, though principally Chinese and Malays. The first object that attracted my attention was a huge paper image, twelve feet high, and four feet diameter, mounted upon a carriage made for his accommodation and drawn by men. By the side of it stood two men in masks, called *devils*, armed with spears, clothed in sackcloth, and long disheveled hair over their shoulders.—I think no one would judge from their appearance that they were misnamed.

The paper composing the image was of various colors, red, blue and white. Its appearance at a distance was red. He had three eyes, the third in the forehead. Black feathers constituted his fierce looking eye-brows.

Proceeding from the back of his neck were three small standards; in his right hand he held his staff, an ensign of office, and in his left a paper six or eight inches square, with the picture of a tiger's head.

I passed on to the house through the multitude. In front of it an awning of several rods square was suspended over the coffin and several standard bearers, (hereafter to be mentioned,) a band of music, and tables of viands of every description. The coffin, of more than the usual enormous size, was varnished black, and protected from the sun by a covering of silk wrought with needle-worked Chinese characters. It was strewn with flowers that rendered the air fragrant with their perfumes. Entering by the gate, through the wall fifteen feet high that surrounds the premises, and protects the rich man's treasures. I saw the females of the household sitting upon the ground clothed in sackcloth, and other female relatives standing around them. On either hand within I saw abundant provisions ready to be cooked; on my right a whole mutton of the finest order, and opposite to it a whole hog neatly dressed, with the exception of four inches square upon his back, where the long black bristles pointed out the genus of the quadruped.

Presently the gongs and other instruments, by their harsh jargon, gave the signal to proceed.

The procession was as follows:

1. A multitude of people without any order.
2. The image and its above named attendants. They

were called the "open the way men." I asked my interpreter to explain the object. To which he replied, "Suppose Chicksang have murdered, taken away men's wives, or stolen, then this man (image) goes before to keep the devils off."

3. The standard bearers of Chicksang's company.\*

4. Standard bearers of the Malacca and Hokien company.

5. Standard bearers of the Canton, Ho Chue and all other Chinese.

6. The officers of his junks.

7. Children and grand children.

8. Coffin and pall-bearers.

9. His females and the female relatives, twenty or thirty in all.

10. A large multitude, such as went before, brought up the rear.

From the window of a friend, with many others, I looked down upon this motley multitude. A novel spectacle, indeed, to see the hundreds of Chinese umbrellas, the Malays, Chings, Bugis, Arabs, Americans and Europeans in their respective costumes. The number was variously estimated from 5 to 13,000. My own opinion was that the number did not exceed 10,000, who were present at any one time. The procession did not pass directly to the burying ground, but went through the commercial part of the Chinese settlement.

I did not follow, but accepted an invitation of the English chaplain, to ride directly to the place of burial, at the distance of a mile. It was in a retired part of the Hokien burying ground, upon the N. W. side of a small eminence; a part of the way the bush had been recently cleared, and a new road made to permit the passing of the mounted image. Here booths were erected, and entertainments provided for both Chinese and Europeans.

Over the grave an atap roof was constructed.—Presently the procession arrived, and after some parade the coffin was placed over the grave upon two sticks, when at the beating of the gongs, and considerable shouting of human voices, it was deposited in the yawning receptacle. The mourners had now taken their position in a place dug for the purpose, on the lower side of the grave, nearly on a level with the bottom of it, and separated only by a partition of earth, one or two feet thick, over which the sons looked into the grave and shed their tears profusely and with loud shrieks. The grand children in their sackcloth were upon the ground behind them. The mourning females, like a flock of shepherdless sheep, were left to shriek for themselves, and were not present at this moment. The coffin being thus disposed of, the flowers that decorated and perfumed it were thrown aside, the line and compass were employed, and much time consumed to have the corpse range exactly with the east and west, the head to the east. More attention is not usually bestowed in leveling the floors of an edifice. Many of the multitude now withdrew either to their homes or for some refreshment, the day being very warm. (Thermom. about 90°).—The next thing I noticed was the presenting of \$20 Spanish to each of the grand children, counted on the spot, and neatly rolled up in paper.

One of my Chinese friends, a messenger on the occasion, informing me it would be one hour before the offerings of rice and viands would be laid about the grave, I returned home. The image, I was since informed, was burnt, conveying the idea that he had gone to accompany the new wanderer among the genii, which he could not do so well in his material form. It was also understood that this was a kind of atonement for

the sins of the deceased. Large quantities of cotton cloth, in pieces of one or two yards, were also presented to the poor perhaps as a restitution of what had been extorted from them or others like them.

It occurred to several of the brethren in the morning, that a good opportunity would present for the circulation of the Word of God and Christian books among the thousands that would be present. In this, every expectation was more than realized. About 1500 volumes were given to eager, and in some instances apparently grateful receivers. Repeatedly, when the supply under my arms was nearly gone, there would be two or three individuals taking hold of the last volume. I distributed some not only at the gate but within the deceased idolater's house, and I discovered nothing that indicated dissatisfaction, as though our books were out of place and ourselves intruders. Indeed, when about to leave the burying place I was urged by one of the principal men to stay longer, and as an inducement, he urged that I might distribute "more books." Thus God has made the death, or rather burial of this wicked man the occasion of spreading the knowledge of his name to thousands of Chinese, for we have reason to believe that the books will be read by numbers of each family to which the individuals who received them belong.

In the evening it occurred to me it might be interesting to see what was the situation of things at the house of Chicksang.

Several keepers stood at the outer gate, before which a large skreen was placed with the name of the deceased and his age, and also that of his children and grand children. Entering the house, I saw several tables arranged together so as to form one very large one.

I had scarcely finished my observation when I was interrupted by He Lo, the elder son, who inquired my object, and being told who I was and that I merely wished to see "China custom," was quite satisfied, and showed me all desirable attention, inviting me to take a cup of tea. This man is a graduate of the Anglo-Chinese College, speaks English very well, said he had been in Pekin, where he heard the name of Dr. Morrison, whom he denominated a "very clever man," i. e. skilled or learned.

I invited him to visit me, to which he immediately acceded, but upon a second thought, said, according to "Chinese custom" he could not leave the house under three months. I returned home affected by the solemn reflections which the folly, superstition and total absence of all right views of the occasion, suggested; and as I read in the ordinary course, the 5th chapter of James, I was still more affected at the thought that so far as the general principles of the divine administrations are now revealed, respecting the oppressing and unjust rich man, they have a tremendous application to the deceased, whose dependence seemed to have been upon a paper atonement!!

To one and all of your readers I would say, that the above is but a single view of the degraded millions of Chinese for whom their prayers and sympathies are solicited. May both readers and writers have grace to do whatever the Lord our God requires of us for the heathen, that in the resurrection we may stand amidst the heathen at the judgment bar, conscious that their ruin is not attributable to our neglect; or rather, that we may there meet many redeemed through our unworthy instrumentality, who shall join us in our everlasting anthem of praise to the precious Redeemer who has atoned for our sins with his own blood. Soliciting the prayers of all who love our Lord Jesus Christ, I subscribe myself their affectionate brother in Christ,

PETER PARKER.

\* These companies are a kind of Masonic Fraternity who protect each other in their conduct.

Heaven is day without a cloud to darken it, and without a night to end it.

From the New York Observer.

## LETTERS OF A MISSIONARY

ON A VISIT TO THIS COUNTRY, TO ONE OF HIS BRETHREN IN INDIA.—NO. I.

NEW YORK, October, 1835.

*My dear Brother,*—You wish to know what were my first impressions on returning to my native land after an absence of fifteen years. I shall give you some of them, very briefly, though not altogether as first impressions, because I preferred waiting a little before saying any thing on such subjects as might appear differently on a second view from what they did immediately on my return, when I was like one coming from a dark room into the glare of a meridian sun, liable to view things indistinctly, and see "men as trees walking." I shall by no means attempt to speak of all that is impressive here, or in regard to any thing, however important, to describe fully "how it strikes a stranger," but to throw together a few desultory thoughts on some leading subjects.

As one on going from America to India is transferred to a new world, so in returning to the former, after a long absence, he finds himself in the midst of scenes almost as novel as though never before witnessed. Not only is the transition very great, from the warmth and uniformity of a tropical climate to the coldness and variableness of this latitude, but from the bright atmosphere and perpetual verdure of an island like Ceylon to the clouded skies, bleak fields, and leafless forests of this country in the winter and early part of spring. A cold storm met us as we came near the American coast, and made the first impression rather *chilling*. I am happy to say it was not an omen of the reception awaiting us from the friends of missions. That was as warm and cordial as the north-west gale and rain attended with sleet were cheerless and forbidding; and even the cold winds produced a happy effect, as they were healthful and bracing.

"The young folks" with me complained of the cold which gave them a new sensation. As there was frost one morning, and ice on the deck of the ship, they came to me saying that their fingers and toes *burnt* with the cold, and that the ice *burnt* their tongues. In coming up the Delaware, there was an appearance of dreariness, from the trees being bare of leaves, in which state I had not seen them for many years, and from the fields being naked. The covering of winter had been removed, and the garb of summer not yet put on. Some of the older children came to me crying, and asked me why I had brought them from the beautiful place where they were born to such a dismal looking country. They however altered their minds, after enjoying for a few days the hospitality of the lovely city where we landed, and instead of wondering why they were sent from the place of their birth, they wondered how their parents could ever have left this delightful land to go to India.—Every thing almost was to them new and astonishing, and it was interesting to hear their questions concerning nearly every object they saw. They were surprised at the style of living, the equipage, the splendid houses, and the display of merchandise in Philadelphia, and they were thrown into consternation on seeing the intemperance, and hearing the profaneness of some whom they met, and at finding many

people in this country so different from what they had imagined. When they first saw the common sailors on board the "Star," they inquired are these Americans? And when afterwards they met any who e appearance indicated vice or wretchedness, "We thought," said they, "that all the people in America were like our parents. One of them after visiting several parts of the country and seeing many people, remarked, "I am disappointed both in the country and in the people—the country is much better than I expected, but the people are not so good." She thought that many church members, whom she met, could hardly be Christians, because they seemed to love each other so little, to think and speak of God so seldom, and to serve Jesus Christ no more; and it is affecting to see in a land where God hath blessed as He has this, no more fruit of the transforming influence of the Gospel.

I have been every where much impressed with the astonishing growth and prosperity of the country.—The changes are almost incredible. In the Eastern States they are most manifest in the large towns and manufacturing villages—many of the latter having sprung up suddenly, almost as by the magic of Alladin's lamp. In the "West," they are seen on all sides; for the wilderness is changed into a fruitful field, or rather in many parts into busy-bustling cities. Of this one remarkable instance is Cincinnati, which within about fifty years contained only one log hut, and was sold for less than 100 dollars, and now is a flourishing city, much after the model of Philadelphia, with nearly thirty thousand inhabitants.

The improved facilities for travelling impress one very forcibly, on a first arrival. You may go from Boston to Washington, (436 miles) by steamboats and rail roads, in less than forty hours, and from Philadelphia to Pittsburgh, (300 miles) over and through the Alleghany mountains, by inclined planes, tunnels, railroads, and canals, in about the same time without fatigue. How different this from the slow and uncertain method of travelling when we left home; these routes then requiring, by the swiftest stages, four or five days tiresome days and nights.

You may recollect that a Rajah of Northern India when he heard of the arrival at Calcutta of some iron steamboats, sent an embassy to the Governor-General, saying that his majesty had heard there were some iron boats from England, which would swim on the water; and that they were pushed against wind and tide by a sort of devils, who spit fire and smoke as they went along. His majesty wished to know if any of those boats could be procured, and any of those devils hired for his service! What would he, what would any of our Hindoo friends say, were they to see a dozen large cars, carrying two or three hundred passengers, respectfully following a little brass and iron "locomotive," which blows, and puffs, and pants, quicker, and quicker, as it rushes forward, after one or two jerks, like a horse on a trot, then a gallop, then a run. No doubt, among men in India, some of the same effects would be seen as among the lower animals here; most of which run away terrified, at the approach of this animated machine.

One feels in stepping into a car, which is thus to carry him fifteen, twenty or even thirty miles an hour, at much less expense than he could formerly have



travelled slowly in a stage coach, that he does indeed live in a "transition age," and that the world is in motion; especially when he sees houses and trees running rapidly past him, and the rails on the fences near turned into ribbons!

What will be the *moral* effect of the various applications of steam power, can as yet scarcely be imagined. It is undoubtedly, working a great change in society. Men who can travel twenty or thirty miles an hour, are not content with a slow motion in their common pursuits. The ends of the country are also brought together; and while this increases the extent and activity of commerce, it is a golden bond of union between the different states, and by promoting freedom of intercourse harmonizes many jarring passions. It affords facilities for the progress of light and truth, and thus may promote the spread of the gospel. As it aids human labor, in a variety of ways, it enables a few to provide the means of subsistence and comfort to many. A larger proportion are, therefore, left without the necessity of manual labor to exert an influence on *mind*—an influence already powerful, and daily becoming more and more effective for good or for evil. Oh! may it all be sanctified. May the energies of this young and rapidly growing country, be all directed to those objects which shall make her a light and a blessing to the world. The destinies of unborn millions in other lands require it.

Yours, &c.

M. W.

### Miscellaneous.

#### DR. PROUDEIT'S LETTER TO GEORGE THOMPSON.

COLONIZATION ROOM, New-York, }  
July 1, 1835. }

To Mr. George Thompson:

Sir: At a meeting of the Anti-Slavery Society recently held in the city of Boston, the following resolution, as appears in the public prints, was proposed and supported by you.

*Resolved*, "That the principles and measures of the American Colonization Society and its Auxiliaries are clearly shown to be at war with the best interests of Africa; opposed to the feelings of the colored population of this country; a fraud upon the ignorance and an outrage upon the intelligence and humanity of the community, and demanding the strongest public reprobation."

Now, Sir, as I have long been a member of the Colonization Society, and am at present occupying a humble office in the New York Auxiliary, I must be considered as implicated, among others, with the commission of all the enormity of crime charged upon us in your resolution, and therefore I feel obligated from considerations of self-respect, and of respect for my associates, and above all, from a respect for the truth, to examine for a few moments, the relevancy of your indictment. Let us dispassionately compare the import of your resolution with the avowed intention of the Society, and with the uniform tenor of its transactions. It is a fundamental article of our constitution "to provide for civilizing and christianizing Africa, through the direct instrumentality of colored emigrants from the United States," and in the execution of this design, are we making "war on the best interests" of that continent? If

any reliance can be placed on the pretensions of this Society, their object is not only "to benefit the free colored population of this country, by transplanting them to a soil more congenial to their natures," but through these colonies as the channel, to send forth the waters of life for refreshing the moral wastes of Africa, and causing her long parched "deserts to blossom as the rose;" or to hasten on that period predicted with such rapture by the prophets, "when Ethiopia shall stretch out her hand unto God." By these exertions to extend to her uncultivated tribes the arts of civilized life, and especially to give them that Gospel "which makes wise unto salvation," are we "making war on the best interests of Africa?" The tribute of thanksgiving to the sovereign ruler of the world is offered on a thousand domestic altars every day in the week, and on the Sabbath in the public sanctuary, for the enjoyment of these privileges in our own country, for our free institutions, for our seminaries of learning in all their diversified grades, and as the richest boon of the divine benignity, that our land is irradiated with the light of celestial truth, and yet the Colonization Society in her efforts for the diffusion of these very blessings through Africa, is reprobated by you as making "war upon her best interests." How marvellous is the fact that, while you are declaiming on the equality, and the identity of the African race with ourselves, which we will readily acknowledge, and you, or some of your associates, are even proposing their amalgamation with the whites, yet the same privileges which to the white man are deemed an unutterable blessing, would, according to your resolution, be at "war with the best interests" of the colored man; then we must be making war with our own population by supporting with so much solicitude and expense, our infant Schools, our Sabbath Schools, our district Schools, and all that complicated machinery which is designed to subserve their improvement, intellectual, and moral, and spiritual; and even Paul might have been impeached for making "war upon the interests" of Colosse, and Corinth, and Athens, and Ephesus, and Rome, when he was preaching to them, although "with tears, the unsearchable riches of Christ," because the same Gospel which he propagated with such earnestness through these idolatrous cities, it is our object to spread among the deluded, idolatrous inhabitants of Africa.

We have been contemplating a leading article in the constitution of this Society, let us now occupy a few moments in reviewing its subsequent transactions. Our colored emigrants who are embarking for Africa, have been admonished with the utmost affection and solemnity, "*never, never* to take advantage of their ignorance or credulity; to be guilty of no action which might tend to shake their confidence in us as their sincere friends; to assure these poor natives that we sympathize with them in all the cruelties which they may have suffered from unprincipled white men, by having their relations torn from embraces, and sold as slaves in foreign lands; that by the establishment of colonies along their coast, we hope to put an end to this inhuman traffic; that we wish to repair, as much as possible, the injuries they have thus sustained, by extending to them the means of salvation and the various arts of civilized life, to improve every opportunity for communicating

to them the tidings of great joy, that for them and us a *Saviour is born, even Christ the Lord*; that he is a propitiation for the sins of the whole world, and that whosoever, of any nation, feareth God, and worketh righteousness, is accepted of him." These are the same doctrines which were taught, and the same duties which were enforced by a Brainerd, an Elliott, a Swartz, and a Vanderkemp, among the heathen on different continents, whom they respectively addressed. For their zeal in this holy enterprise, their names are embalmed in the affections of millions, and inscribed on monuments more enduring than brass; and yet when we are imitating their example and emulating their zeal in giving the gospel to Africa, our conduct is represented by you as worthy "of public reprobation."

Who, that makes any pretensions to the candor of an honest man, can thus make "war" with the truth by knowingly and wilfully defaming a society which, I believe, originated in benevolence as pure as ever expanded the bosom of an uninspired man; a society which has been sanctioned in their judicial capacity by some of the largest denominations of Christians in our country, and recommended to the patronage of the churches under their care; the principles and operations of which are characterised by nothing but patriotism, and piety, and philanthropy; a society which has already emancipated from their chains, and restored to the land of their fathers so many of the African race; placing them in a region where they are inhaling the atmosphere of liberty, walking unfettered, and erect in all the majesty of freedom, civil and mental, and moral; where they may repose at their pleasure beneath the "shadow of their own vine," worshipping their God and our God in the week or on the Sabbath, with none to disturb them? Sir, I ask you in the presence of that awful being, before whose bar you and I must shortly be arraigned for judgment, if you dare persevere in your present attempts to paralyze the efforts of an institution which is designed to promote alike the temporal and the eternal interests of man; which is now making every practicable exertion to pour the light of immortality on a region "covered with darkness," more dense than Egyptian, and to give the Son of God as Mediator, another portion "of the heathen for his inheritance." We hold a commission from our Master to TEACH ALL NATIONS; TO GO INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE, and yet when we, in obedience to this command, are sending into Africa "Evangelists, and pastors, and teachers," and thus endeavoring to execute the high commission; you, Sir, are going around from settlement to settlement, attempting to persuade the Christian community that "our measures are at war with the best interests of Africa, and demanding the public reprobation."—Pause a moment, I beseech you, until your excitement has subsided, and before the tribunal of your conscience and your God, coolly compare our intentions and actions with your repeated misrepresentations.

You assert in the same resolution that our "measures are diametrically opposite to the feelings of the colored population of this country." What, Sir, are those measures which can be so repugnant to the feelings of our colored people? Our society recent-

ly received a letter from a young gentleman of a reputable family, of large patrimony, of liberal learning, and of approved piety, with the following assurances: "For four years, I hope, I have wrestled with the Lord, and asked him to show me the path of duty; if I know my heart, I wish to spend and be spent in his service, and taking my own feelings as the guide, I would labor in the Colonization cause. I was born in a slave State, and from my youth have been impressed with a sense of the black man's wrongs, and a desire to meliorate his condition. Could I be of any service to the expedition which is shortly to sail for Bassa Cove?" This applicant was readily taken into employment by the Society, and has embarked for the colony after receiving the following directions:—"During your passage over the Atlantic be familiar with the emigrants by occasionally visiting their apartments in the vessel; pray with them, at least, morning and evening, and 'teach them to pray as John the Baptist and our Master taught their disciples;' read and expound to them through the day, as opportunity offers, the Holy Scriptures, and thus endeavor to convince them by every expression of kindness, that you feel towards them as a brother, as a child of the same family, and are willing at any expense, to promote their real interest. When, in the good providence of God, you may reach your port of destination, exercise over them a fatherly care, cautioning them against any exposure which might endanger their health, and also provide as much as possible for their comfortable accommodation." Surely, sir, if such measures, breathing these sentiments of civility and christian kindness, are "diametrically opposite to the feelings of the colored man," his feelings must be diametrically opposite to those of every other kindred of the human kind. Besides, if our "measures are so opposite to the feelings of the colored people," how does it happen that more of them, ten fold, are willing to embark under the patronage of the Society, than we at present, have the means of conveying?

In the same resolution, we are impeached with committing "a fraud on the ignorance, and an outrage on the intelligence and humanity of the community." Without consuming time, by inquiring into the validity of this charge, I would respectfully examine who are the authors and abettors of these misdemeanors? James Madison, an Ex-president of the United States; one who wielded, with equal zeal and success, his powerful pen, in recommending the adoption of that civil constitution, under the auspices of which our prosperity as a nation, is without a parallel in the history of the world, and who, on two occasions has received from ten millions of freemen the highest office which they had the power of giving him. Another culprit for the commission of this "fraud" appears—John Marshall, Chief Justice of the American People, who, during the period of nearly forty years, has filled this station with equal honor to himself and benefit to his country. These two personages, alike illustrious for their talents and public virtues, have not only written in favor of colonization, but have become patrons of the Society, each by the donation of a thousand dollars. On the catalogue of criminals, under your charge of "fraud," must be arranged also the chancellor of this

State, and our Chief Justice, who is President of the State Colonization Society; and by their side must appear, with few exceptions, the Governors of the various States in the Union; the Presidents of the Universities and Colleges; the Professors in our Seminaries of sacred learning; our Ministers of religion, and with them, at least, a large proportion of those, in private life and public, whose names are enrolled on the records of all the institutions, benevolent and religious, which adorn our country, and who, by their prayers and property, have caused the sound of Salvation to be heard on every continent, and almost every isle on our globe. All these, as prominent members in the colonization cause, are represented by you as guilty of "fraud on the ignorance, and an outrage on the intelligence and humanity of the community, and demanding the strongest public reprobation." Many others might be found in the ranks of the colonization cause, whom their country "has delighted to honor;" whose names, as patriots, as jurists, as philanthropists and as christians, will go down through all coming ages, encircled with the halo of glory, while either patriotism, or learning, or liberty, or religion, is left with a solitary admirer in our degenerate world; and yet, by one sweeping resolution, you have consigned them to "public reprobation."

Now, Sir, permit me to propose to you an interrogatory which, perhaps, to some may appear rather delicate in its nature. As you are an alien, the subject of a foreign sovereign, with your destinies, of course, more immediately linked with the fortunes of the country to which you legitimately belong, comparatively a stranger among us, having never touched, until within a few months, the shores of our continent, necessarily ignorant in a great degree of our relations, civil, religious, and political—is it becoming you, under these circumstances; does it correspond with that courtesy, or even modesty, which might be expected from a stranger, to rise up in a popular assembly, and charge with the commission of crimes the most flagrant, all the friends of colonization, among whom may be found some from the youth in our elementary schools, through all the intermediate grades of society, to the chief magistrate of our nation, whose virtues shed a lustre not merely on their own country, but on the character of man?

I have already exceeded the limits prescribed for this letter, and will only detain you by adding, that if you have resolved to persevere in your present unprovoked and unreasonable opposition against all that formidable array of intellectual strength and literary acquirement, and moral worth, and personal respectability, official influence, and acknowledged philanthropy, and of piety enlightened, ardent and uniform, which the Colonization Society presents before you, your nerves must be composed of no ordinary materials; their stamina must be neither of brass, nor of iron, but of adamant. That we all, in relation to Africa and the countless millions in other regions who "are perishing without vision," may be enabled so to occupy our talent that at last "we may give in our account with joy, and not with grief," is the sincere wish of

Yours, very respectfully,

ALEX. PROUDFIT,

Gen. Agent, and Cor. Sec. of the N. Y. Col. Soc.

From the Connecticut Observer.

### CENTENNIAL CELEBRATION.

The two hundredth Anniversary of the settlement of Hartford, was celebrated on the 9th inst. in this city. At 11 o'clock a large procession of the military, and citizens of different professions and occupations, with their distinct badges, was formed and marched to the Centre Church, under the command of Gen. Nathan Johnson, Grand Marshal of the day, in the order mentioned last week. The weather was wet and very unfavorable to such an exhibition; but a crowded audience gathered from this and neighboring towns, to witness and take part in the exercises. A goodly number of the clergy were present, and strangers from different quarters of the State.—Among the latter was his Excellency, the Governor and suit.

The services in the Church were commenced with the reading of an appropriate portion of scripture by Right Reverend Bishop Brownell—who also gave out the following hymn—which with the two that succeed it, were written for the occasion by Mrs. Sigourney.—

#### THE ABORIGINES.

Where are they—the forest rangers,  
Children of this western land?  
Who to greet the pale fac'd strangers,  
Stretch'd an unsuspecting hand?  
Where are they, whom passion goaded  
Madly to the unequal fight,  
Tossing wild their leathery arrow  
'Gainst the girded warrior's might?  
Were not these their own bright waters?  
Were not these their native skies?  
Rear'd they not their red brow'd daughters,  
Where our princely mansions rise?  
From the vale their homes have vanished,  
From the streams their light canoes,—  
Chieftains and their tribes have perish'd  
Like the thickets where they grew.  
Though their blood no longer gushing,  
Wakens war's discordant cry,  
Stains it not the maple's flushing,  
When sad autumn's step is nigh?  
None are living to deplore them,  
None are left their names to tell,  
Only nature bending o'er them  
Seems to sigh *farewell—farewell!*

After singing, prayer was offered by Rev. Dr. Perkins, of West Hartford. The following hymn was then sung.—

#### THE PILGRIM FATHERS.

What led the pilgrim through the wild,  
On to this stranger-land;  
Matron, and maid, and tender child,  
An uncomplaining band?  
Deep streams their venturous course oppos'd,  
Dark paths appall'd their eye,  
What fill'd them, on that trackless way,  
With courage bold and high?  
What cheer'd them when dire winter's wrath  
A frosty challenge threw,—  
And higher than their feeble roofs  
The mocking snow-wreath grew?  
When its wasted mother's arms  
To famine's ills a prey,  
The babe, bereft of rosy charms,  
Piu'd, like a flower away?



And when the strong heart-sickness came,  
 And memory's troubled stream  
 Still imag'd forth far England's homes,  
 That lull'd their cradle-dream,  
 When no lone vessel plough'd the wave,  
 Words from that clime to bear,  
 What nobly bore the stricken soul  
 Above that deep despair?

What gave them strength 'mid all their toil,  
 In every hour of need,  
 To plant within this sterile soil,  
 A glorious nation's seed?  
 The same that nerv'd them when they sank  
 To rest beneath the sod,  
 That rais'd o'er death the triumph-song,  
*Prayer and the faith of God.*

Rev. Dr. Hawes then addressed the audience, for an hour and a half, with great ability and eloquence, on the settlement of the town of Hartford, the character of the early settlers, and the influence of their institutions on this country and this world. The Address was listened to with deep attention. As it will soon be published, we need only say that while it was just to the merits of our forefathers, it was conceived in a spirit which could excite no unpleasant emotions in the minds of others, whose modes of worship, and whose sentiments are, in some respects, different from those of the Pilgrims. We presume that many interesting facts respecting the early state of the town will be inserted in an Appendix. The whole will form a document which the present generation will value, as a monument of the piety, enterprise and fortitude of their ancestors.

After prayer, offered by Rev. Mr. Stanwood, pastor of the South Baptist Church in this city, the following hymn was read by Rev. Dr. Jarvis, Professor in Washington College, and sung by the choir.—

#### CLOSING HYMN.

Praise from the earth—no longer waste  
 Beneath the savage hunter's bow,  
 But like her sons, ordain'd to taste  
 The joys that cultering arts bestow.  
 Praise from the streams that span the vale,  
 No more with current clogg'd and slow;  
 But proudly speed the gliding sail  
 To marts where wealth and plenty flow.  
 Praise from all people here who dwell  
 In this fair country of the free,  
 Let every voice the tribute swell,  
 That flows, Al-Bounteous Sire! to Thee.

The benediction was pronounced by Rev. Dr. Perkins.

The services were all pertinent to the occasion, and the day was one of deep and general interest to our citizens, and to the guests who shared in their hospitalities. The singing was excellent—the appearance of the military uncommonly fine; and the spirit which pervaded all classes, manifested a becoming regard to the memories of the men who laid the foundation of our institutions, and whose sacrifices are so intimately connected with our choicest privileges.

#### INDIAN MISSIONS.

From a letter by the Rev. Dr. Going in the American Baptist.

Early in the evening, Oct. 25, we attended a meet-

ing in the second Presbyterian church, where an address was delivered by Rev. C. Byington, one of the earliest Missionaries of the American Board among the Choctaw Indians. He has the appearance of great simplicity of heart, as well as of manners, and is deeply interested in the cause of Indian reform. In his address, Mr. B. alluded to several serious obstacles in the way of missionary success among the red men; such is their ignorance, their unsettled ambulatory character, their contempt of labor, their idolatry, or more properly, atheism, and their moral degradation, especially from intemperance—and particularly, their deep seated prejudices against white men occasioned by their taking possession of the lands of the natives, their cruelty to them in war, their frauds and deception practised upon them, and above all, their introducing ardent spirits among them. He said that in consequence of these and other difficulties, it had been a pretty common opinion, that nothing could be done for the Indians. But the opinion is wrong,—no small success has attended their efforts. In early days, much was done. John Elliot reckoned 1100 praying Indians under his charge, though scattered in different settlements. Brainard's short life as a missionary among the Delawares in New Jersey, and that of Sargeant among the Stockbridge tribe in Massachusetts, were also attended with success, the efforts of which were still visible. Mr. B. had lately found in the Indian territory beyond the Mississippi, several pious persons from each of those tribes, who were of the fourth generation from those among whom these apostolic men labored. They entertained a high veneration for their benefactors; especially the Delawares, who spoke the English very well, who, in answer to the question, who they were? replied, "We belong to David Brainard's people." Though the eldest of them were born thirty years after Brainard's death, they had received from tradition, many of the facts contained in the written history of this remarkable man, besides many others unrecorded. They said the Delawares generally despised him on his coming among them, as a feminine, idle being, who would be useless to them. They said he could not make a canoe, nor hunt, nor fight; and they nearly resolved to kill him; but they were eventually won to favor by his meekness, humility, and praying for them. A goodly number were converted, and though left as sheep without a shepherd, they retained their Christian character, and transmitted the knowledge of Christianity to their posterity. And though the Stockbridge Indians had roved to New York State, to Green Bay, to Arkansas, and finally to the Indian territory, this missionary found among them sixty pious persons, and a temperance society of one hundred and forty members, with a school, and they expressed a desire for missionary help. This was great encouragement to missionaries,—although few might be converted, their influence might be felt for ages to come. But much had also been done of late; one thousand Indians were in the fellowship of the Presbyterian church,—more than one half of the converts made by all the American Board, and probably at least one thousand more had been converted by the missionaries of the Baptist, Methodist, and Moravian churches; under the circumstances of the case, this was a large number.

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, NOVEMBER 28, 1835.

## CENTENNIAL CELEBRATION AT HARTFORD.

Some of the articles in this week's paper were intended for publication last week, and may now seem rather out of time. The account of the late celebration at Hartford, is one of them. We are, however, unwilling to let that occasion pass without some record on our pages.

Such celebrations, properly conducted, are valuable for their effect on the character of our people. In these days we "go ahead" so fast, that every occasion is important which tends to connect our affections with the past, and to make us remember what men our fathers were. The history of New England is too little known, too little remembered by New England people. There is much wisdom for us in the records of what was done upon this soil before we were born.

## SYNOD OF PHILADELPHIA.

The editors of the New York Observer have begun to give their readers a full report of the debates and proceedings at the late meeting of the Synod of Philadelphia. More than six columns of the last week's Observer are crowded with that report.

The session was opened by a sermon from Rev. Dr. Cayler, from Cant. vi. 10. "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

The names of 133 ministers and 113 elders, in all 246, were put upon the roll of the Synod. But in making out the roll it appeared that though the Philadelphia Synod was in one sense "terrible" enough, it could hardly be said to "look forth as the morning," unless the morning be imagined as a morning dark with clouds and agitated with storms.

When the name of the [Assembly's] second Presbytery of Philadelphia was called, Mr. R. J. Breckinridge "desired it to be known that he never had, and never would recognize the body so called as a Presbytery, under the care of this Synod." In the list of ruling elders appointed from that Presbytery for seats in the Synod, Thomas Elmes was put down as an elder from a church newly organized, and received into said Presbytery under the title of the "church worshipping in Arch-street, above Tenth-street, Philadelphia." Immediately a contention arose on the question whether Mr. Elmes should be allowed a seat. We give some specimens.

Mr. PATTERSON remarked in behalf of Mr. Elmes,

The rule in the constitution required that a ruling elder claiming a seat in the church court, should produce a certificate of his appointment: here was such a certificate: and how could the Synod refuse him his seat?

Mr. R. BRECKINRIDGE said there was no certificate before the Synod, that there was any such church.

Mr. DUFFIELD replied that there was as much certificate of the existence of this church as of any other church here represented.

Mr. R. BRECKINRIDGE said that if the gentleman

[Mr. Duffield] could hold his bile without bursting for a short time, he would have an opportunity to speak.—The very facts here occurring were *prima facie* evidence that there was something wrong. Members continued to repeat that there was such a certificate, and attempted to brow-beat gentlemen who exercised their rights upon that floor, and yet no certificate was shewn. Where was it? Was it in existence? Let it be produced. If not, how could they thus contradict gentlemen, and attempt to put them down? If they were to pursue a course like this, and go on to contradict, and cross and pile in this style, he should renew his motion that the Presbytery of Lewes first be called, and that the calling of the Assembly's Second Presbytery be postponed.

After a while the calling of the roll was completed without deciding on the case of Mr. Elmes, and the roll having been completed, and three other elders from the same Presbytery, having been objected to on the same ground, the debate was renewed.

Mr. DUFFIELD now claimed the floor, and observed to the Moderator that he hoped he should be allowed the same latitude of remark which had been conceded to another brother over the way, [Mr. R. Breckinridge.]

Mr. R. BRECKINRIDGE said that if that gentleman did not indulge in far greater, he would keep much closer to the subject than common.

Mr. DUFFIELD enquired whether it would be in order, to charge his brethren with an "attempt to brow beat"—and with "cross and pile?"

THE MODERATOR said that such a course of remark could not be permitted: it was not in order, by whomsoever it might have been indulged in.

Mr. DUFFIELD then proceeded.

The ground taken in opposition to these elders was, that the churches which they represented were not regularly organized; and that the Assembly's Second Presbytery had no right to organize churches any where. The debate was closed by a vote referring the case for farther consideration to a committee. And so ended the first chapter of this history.

## A NEW PLAN.

From a letter in the American Baptist, written by Rev. Dr. Going, we extract the following account of a new arrangement adopted by the Kentucky Baptist Convention.

The State is divided into three districts, in each of which there is appointed two agents, called a Helping Evangelist and his assistant. The Evangelist under the direction of the Executive Committee, has the supervision of his district,—is expected to visit all the ministers and churches within it; ascertain their condition, and endeavor to promote their welfare, by aiming to equalize ministerial labor among the churches, and inducing the able churches to aid the feeble ones. He has the appointment of additional help, as missionaries, especially the employment of the pastors a portion of the time in missionary labor.—There can be no reasonable doubt that the successful execution of this system will greatly promote the advantage of the churches, by bringing into actual service the entire amount of ministerial talent possessed by the churches. We hope much good from the operation of this system, and most heartily do we wish our Kentucky brethren success in this and in every labor of love.

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## LETTER FROM LOUISIANA.

*To the Editor of the Boston Recorder.*

A report, it seems, has obtained extensive currency at the North, that I had fallen a victim to popular violence, during the recent commotion in this part of the country, in consequence, as is alleged, of having preached incendiary doctrines to our slave population. So far from having suffered the infliction of any violence, I am not aware that I have at any time been in any great danger of it. Much less has any one ventured to charge me publicly with having encouraged insubordination among our slaves. The story probably originated from the proceedings of a public meeting of our citizens at Donaldsonville, the first village on the banks of the Mississippi above New Orleans, and in the vicinity of which we have been getting up a Literary Institution, where I reside. At this meeting, one of those foreign Priests, who are thronging in upon us from Europe in such numbers, made a most base and insidious attempt to excite the popular feeling against me. He succeeded in alarming some of the French, for the time. But the Americans present were generally acquainted with my views on the subject of Abolitionism, and would have put down, as they assure me, any movement that would have endangered my personal safety. Exaggerated reports of the transactions at this meeting immediately reached New Orleans, and some of my friends there were apprehensive that I had fallen a victim, not to "Abolitionism," but to the artifices of the enemies of Protestantism. At no time, however, have I really been in any personal danger.

But we have had fearful times in this part of the country. I never witnessed any thing like it before, and I trust that I shall never see the like again. The excitement commenced, as is known, in the upper part of the State of Mississippi, passed rapidly through that State down into Louisiana, and it swept over us with the terrific fury of a tornado, prostrating every thing that opposed its progress, resolving even society itself into its original elements. The people might every where be seen, holding their public meetings to appoint "committees of vigilance and safety," and patrols to traverse the country. These committees were invested with unlimited powers.—They could condemn and order to instant execution any suspected person. The panic was great, and almost universal. While conversing with the father of a family on the subject, I have often seen the mother, with a deep sigh, press her infant closer to her bosom; and the children would cluster around us and cling to our knees for protection. Our slave population, however, were generally never more quiet, than throughout this whole period. They were evidently alarmed, and appeared much more apprehensive of being injured themselves, than desirous of injuring others. Whatever may be thought abroad of the extraordinary measures to which our citizens resorted to prevent a dreaded catastrophe, it is due to them to state, that they were undoubtedly influenced by the best motives. They felt that the crisis demanded extraordinary measures. Their plea, in justification of the course they pursued, was, that the regular operation of the laws was too slow; that the law of self preservation was paramount to all other laws; and that nothing but the direct action of the people could

avert impending dangers. God grant that the necessity of resorting to such unprecedented measures may never again recur. It is dreadful to live without the protection of the laws; where one life is absolutely at the disposal of half a dozen irresponsible persons, however respectable, who, upon bare suspicion, have the power to pronounce and inflict instant condemnation and death. The storm seems to have passed over. The minds of the people have become comparatively tranquil, and I trust that the moral effects of the ordeal through which we have passed will not be unfavorable.

Though the frightful state of things which we have lately witnessed, cannot be too deeply deplored, yet it has fairly demonstrated the practical consequences of the measures of the Abolitionists at the North.—We are unquestionably indebted to them for our recent troubles. They have subjected every Protestant minister of the gospel, in this part of the country, to the most cruel and unjust suspicions, and thus have impaired their ability for usefulness. They have put an entire stop to all our efforts for the religious instruction of our slave population. A clerical brother, for instance, who was in the habit of preaching to the slaves of his family connections on his own premises, informed me that a party had been actually formed "to Lynch him," for so doing, and he was compelled to desist. They have brought dreadful evils upon the poor slave, not only by depriving many of them of the privilege of hearing the gospel which they had previously been permitted to do, but also by taking from them many social comforts. It has been common for slaves on neighboring plantations to intermarry, and the husband has been permitted to leave his home, to pass the night with his wife. But nothing of this is now allowed. And thus, husbands and wives are separated. If a slave is caught abroad after dark, he is sure to be arrested and severely flogged by the patrols. Not only have they deprived the slave of many privileges which greatly ameliorated his condition, but they have drawn closer and riveted more strongly the fetters of his bondage. They have caused, among our white population, an amount of mental anguish and distress, which no language can describe, nor imagination conceive. They have created throughout the South the strongest exasperation of feeling against our northern people, and have endangered the very existence of the Union. These are the legitimate and undoubted fruits of the measures of the Abolitionists.

Now, what earthly benefit can they produce, as having resulted from their measures? What solitary item of good, either to the slave, or to any one else, have they achieved? Whatever they may think, they have certainly rendered incalculable service to the cause of slavery. They have done more to perpetuate it, than all its avowed friends could have ever done.

Do they ask, "what then shall be done for the benefit of the Africans amongst us?" I can tell them, Send them the gospel. Send out discreet, pious, intelligent ministers of the gospel, who will come out here and make this country their permanent home, and who will spend their days amongst us, in laboring for the conversion of both master and slave.—Would they benefit the slave, let them labor to bring the master, as soon as possible, under the control of Christian principle. If the master were an oppress-

or before, the gospel will convert him into a guardian angel to his slave. Only let the gospel be brought to bear, in all its influences, upon our population;—let slaveholders become imbued with the spirit of Christ; and neither the Abolitionists at the North, nor the good ladies on the other side of the Atlantic, will have any further occasion to trouble themselves about the evils of slavery. We know full well what the gospel will do, and what it is destined to do, throughout the earth. And yet it seems to be a hard lesson, even for Christians, to learn that the gospel is the grand and the only sovereign "panacea," that can cure the moral disorders that afflict the human family. It is a matter of marvel to us here, that those men do not see that they are pursuing the most effectual course to defeat the very object that they are aiming to accomplish. Had they, at the outset of their movements in behalf of the slave population, taken the position that they ought to be supplied with preaching of the gospel, that thus they might be delivered from *spiritual* bondage; disclaiming at the same time all intention of interfering with the relations of master and servant; and had they pressed this duty upon the church and upon the country; they would have stood on ground that would have been impregnable. The moral feeling of the nation and of the world would have responded to their call; and I doubt not that public opinion throughout the slave States would have been in their favor; for, for years past, until recently, there has been an increasing willingness on the part of the planter, to have his slave instructed in religion. But they committed a sad mistake. They set out altogether on the wrong track, and took a stand where they cannot sustain themselves, and from which they must recede.

Did the Saviour ever attempt to interfere with the civil relations of mankind? And yet slavery, we know, existed in all forms when he was upon the earth. Did the apostles attempt to abolish the relations of master and servant? So far from this, they sanctioned and confirmed them by enjoining on each his relative duties. They were indeed charged with turning the world upside down, but never for preaching the abolition of slavery. The great and appropriate object that should engage the attention and efforts of ministers and Christians, I take it, is, not the emancipation of men from civil bondage, but their deliverance from the bondage of ignorance and sin, and their elevation to the "glorious liberties of the children of God." And, I cannot but feel that those ministers and Christians mistake the nature of their calling, who make it their chief business to labor for the civil freedom of their fellow men. Civil freedom, in fact, is no blessing to any people, unless they are previously fitted for it by Christian instruction. The manumission of the slaves in their present moral condition, so far from being a benefit, would be the greatest calamity that could possibly befall them; for the plain reason, that they are incompetent for self-government and self-protection. Every one, indeed, who has any practical acquaintance with the subject, knows perfectly well that such a measure would be the destruction of all parties.

Much is thought and said at the North, about the oppression and cruelty to which our slaves are subjected; and it would certainly be extraordinary, were there not some hard masters. The French have the

reputation of being unkind to their slaves; whether justly or otherwise, I do not say. But our northern people, I apprehend, have erroneous impressions on that subject; our slave population, so far as their physical condition is concerned, are better off than nine-tenths of the human family. They are generally well fed and comfortably clothed; and in respect to labor, a New England farmer performs more work than half a dozen of them. On many plantations, where the proprietors are Christians, their condition, both physically and morally, I verily believe, is superior to that of the laboring class in any part of the world. Still, instances of cruelty and oppression to the poor slave too often occur; but the man who is reputed to be cruel to his slaves, is branded by public opinion here with every mark of infamy, that he perhaps would be at the north. It is not the physical or civil condition of the slave, as I conceive, that so much claims the compassion of Christians, but his *moral* condition. Had the immense sums, that have been expended for the support of Abolition agents at the north, and for the publication of Abolition pamphlets, which have thrown the whole country into a ferment, been appropriated for the support of prudent, devoted Ministers of the Gospel at the south, it is impossible to estimate the amount of good that might have been done. Thousands of slaves would doubtless have now been "rejoicing in the hope of the glory of God," who in consequence of the excitement about Abolitionism, will never again be permitted to hear the sound of the Gospel. Many a master, too, who would now put a pistol ball through a preacher of the Gospel, sooner than permit him to preach to his slaves, would probably have become a preacher of the Gospel himself.

Whatever be the course that the friends of immediate abolition at the north think proper to pursue, of this they may be assured, so long as they continue to send forth their agents and their publications, to inflame the minds of the people at the south, so long will the poor slave here be kept bound down to the earth, doubly fettered—so long, too, will they put it out of the power of the friends of the slave here to lift a finger for the amelioration of either his physical or moral condition. If they have no regard for the welfare of their country, or for the safety of their brethren in this part of it; if no other consideration can restrain them; we trust that compassion for the slave will induce them to forbear, and to abandon their projects. The inevitable tendency of the policy that they are now pursuing is, to create an insurrection; an event terrible indeed to ourselves, but which must be yet more fatal to them; for it will lead to their extermination.

The views that I have here expressed, are those, I am confident, of my Protestant brethren, generally, in this State. Some of the foreign priests amongst us, together with the avowed enemies of all religion, seized with avidity the occasion afforded by the late excitement, to attempt to fasten suspicion upon us, and to identify us in the public mind with the northern abolitionists. But our intelligent and honorable citizens know better. If those men at the north imagine that Protestant Christians in this quarter of the country sympathize with them in their rash and destructive measures, they are entirely mistaken. Our sympathies are all on the side of our fellow citi-

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zens here; our personal destinies are identified with theirs; with them we stand or fall. So far from approving the projects of those misguided men, there is no class of our citizens more decidedly opposed to them. There is not, I feel assured, a single Protestant minister or Christian in Louisiana, who has not formed the solemn determination to exert all the moral and physical ability that God has given him, to defeat every measure whose remotest tendency is, to bring about a catastrophe at which humanity recoils with horror.

JOHN B. WARREN.

Iberville, La., 18th Oct., 1835.

Our paper was nearly full, when we received this letter; but notwithstanding the amount of matter on the subject already in type, we think it a duty to publish it without delay, and without alteration. Our southern brethren have a right to be heard, on a subject which nearly concerns them, even if their views do not wholly correspond with ours; and their testimony, though we may rightfully inquire how far their opinions concerning facts, are influenced by their circumstances, deserve serious consideration.

Mr. Warren says that the apostles "sanction and confirm" the relation of master and slave. This is true only in a very limited sense. They tell the slave how to conduct while he remains a slave, and if freedom is offered, to embrace it. They tell the master how to conduct while he owns slaves, but do not command or exhort him to continue to hold them. This proves that there may be, or at least, there were once, circumstances in which a man might hold slaves, without forfeiting his Christian character. Not a word from their pens, so far as we know, shows that they preferred the existence of slavery to its non-existence, or that they did not think its removal necessary to the best good of the human race.—*Ed. Bos. Rec.*

**PRESBYTERY OF MIAMI.**—At the last meeting of this Presbytery, a minister from another Presbytery, applied for admission with regular credentials, and a recommendation. According to a standing rule of the Miami Presbytery, he was subjected to an examination, on his theological sentiments. The Presbytery refused to sustain his examination, on the ground that he held the doctrine of a general or universal atonement; took exceptions to some parts of the Confession of Faith; did not believe there was scriptural authority for the office of ruling elder; and had confused views of other points of theology. A letter was addressed to the Presbytery from which he came, informing that he could not be received, stating the reasons why and requesting them to institute an investigation into his sentiments.—*Standard.*

*From the Cincinnati Journal and Luminary.*

Brother Brainerd—Many of our wise and worthy men have labored much to put our church on her guard against the evils that have attended revivals of religion; and many of our talented and substantial ministers have become so watchful and prudent, in guarding against these evils, that in large sections of the church revivals have ceased altogether. Now I am not going to debate with those who act on the principle, that the best way to guard against going wrong, is not to move at all, and that the surest mark

of being sound in the faith, is to be sound asleep.—But I think it would be well for friends of revivals (and those writers are careful to tell us they are such) to take some pains to count over the blessings as well as the evils that attend them. I think also that good might be done if some of the fathers would write a series of letters on the evils of universal stupidity and spiritual death in the church of the living God.

The following article your readers may, if they choose, regard as an extract from the book of "Iddo, the Seer." It is not long since we had from the east the announcement that the long lost book of Jasher has been found: now if we in the west have recovered from oblivion the book of Iddo, it is but another proof of the progress of discovery and improvement of the present age.

JAMES GALLAHER.

### ELIJAH AND THE CARMELITE;

OR, THE EVILS OF RAIN.

The sins of Israel had found them out. The terrible scourge foretold by Moses, was upon them, "Thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust." The brooks were dried up and the streams of the rivers had failed: for three years and six months there had been no rain upon the earth. The fowls of heaven, and the flocks and herds of the field, were crowding in meagre and famishing multitudes along the dry channel in search of water, or panting and reeling over the dusty plain, were dying under the action of intolerable thirst. In the city the moan of the starving mother was answered by the scream of starving children—there was no water, there was no bread. The green earth was faded—the flowers were withered and gone. The fields, once beautiful with rising corn, now appeared scorched and desolate, and even the tall forest trees, on the side and summit of Mount Carmel, stood leafless and dreary, as the prophet of God went up from the place of sacrifice to the top of the mountain to pray for rain. He cast himself down upon the earth, and cried to the God of Israel to have mercy on his people, and send them the showers of heaven, that they might live and not die. He felt deeply for those that were perishing. He knew that none but God could help, and he prayed with that earnestness and importunity that takes no denial.

While Elijah was thus engaged, he was approached by one who had long dwelt in a cave in the side of Mount Carmel; he was a tall, lean, hard-featured figure, whose visage was strongly marked with expressions of fretfulness and fault-finding. One of those "murmurers and complainers" who habitually overlook the good in the kingdom of nature, and the kingdom of grace, and fix their minds only on what they consider the evils. Inefficient and worthless himself, as to any useful enterprise, the labors of his life had been to decry and hinder the usefulness of others. He had evidently been a sufferer during the long and destructive famine, for he appeared shriveled and shrunken in soul and body both, but his sufferings had not produced in his heart self-abasement toward God, nor had they awakened emotions of kindness and compassion for wretched dying men.



As Elijah now paused in his prayer, and bade his servant "Go and look toward the sea," if there is an evidence of a cloud rising, he was thus addressed by the old Carmelite:

"Prophet of God, I find you are praying earnestly for rain, now I am a *friend of rain*. I approve of rain, that is when rain comes as it ought to come, and as it might come. But I have known many sore evils connected with rain in this country. Yes, *evils* at the very thought of which my heart is in agony. And you, prophet, should be very cautious and prudent how you pray for rain, lest these distressing evils should again befall us."

*Elijah.* "The evils of rain! certainly your fears have taken a strange direction, you had better be deprecating the *evils of drought*. Don't you see how the earth is scorched with intense heat? Every green thing is burned up, the animals dead and dying, while famine is stalking ghastly and grim, from house to house, and from city to city; nothing but the mercy of God, speedily granting the showers of heaven, can arrest the desolation and prevent the universal extinction of life, and yet you are harrowing up your mind with horrible apprehensions of the *evils of rain*."

Here Elijah turned away from the old man in anguish of spirit, and threw himself prostrate before the Lord, and his urgent prayer, that the awful judgment might be turned away from Israel, was continued till his servant came back from looking toward the sea, and said "There is nothing." "Go again," said Elijah. The servant went, and the old Carmelite resumed his discourse.

"Prophet of God, I wish you to understand me. I am decidedly in *favor of rain*, I think highly of it; in fact, I wish we might have more rain than we have, that is, rain of the *right kind*, such, for example, as they had in the good old days of our fathers, when rains were of a much better description than they have been of late. Indeed in the early part of my own life I have seen rains that were far preferable to the rains we have had during the last fifteen or twenty years. And, prophet, this is a subject on which I have a right to be heard, for I have been persecuted by the people of the land. While I have been warning them against the evils of rain, they have taken up an opinion that I am opposed to rain altogether. 'This I consider downright persecution.'"

*Elijah.* "Warning them against the evils of rain! surely you have not been thus engaged during the last three years and six months."

*Carmelite.* "Surely I have. Why, prophet, there were so many deploring the prevalence of drought, and expressing anxiety for rain, that I saw there was danger of their not being sufficiently cautious and prudent, and while I heartily approve of genuine rains, those, I mean, that are under proper regulations and rightly conducted, I wish to put the people on their guard against rains that are spurious, and do more harm than good. I have turned my attention, therefore, with particular interest, to the evils with which the rains in Israel for some years back have been attended."

*Elijah.* "Wonderful infatuation! Carmelite, interrupt me no more." So saying, he turned and addressed his cry to the God of Abraham, Isaac and Jacob, that he would remember his covenant, and

have mercy on his people. Here his servant returned the second time from looking toward the sea, and said, "There is nothing." "Go again," said Elijah, and continued his fervent prayer.

The old Carmelite, finding that the prophet would consume no more time in listening to his murmuring and complaining, addressed himself to the servant of Elijah, whom he followed back and forth, as he went, now to look toward the sea, and then to report to his master the result of his observation.

"Servant of Elijah, while your master is praying for rain, and you are looking out for evidences of its coming, it is my duty to warn you of the evils you are likely to bring on the house of Israel. Not that I am opposed to rain, for I think well of it; that is, *real rain*, such as Israel had in days of old. Ah, if we could have such rains now as they had in the days of Moses, and Joshua, and Samuel, I should be among the first to welcome and rejoice in them.—Those were blessed rains and blessed days to Israel. Oh, if Elijah would only pray for such rains as they had then, how heartily would I unite with him and hold up his hands, but these transient modern rains that he is praying for, the fact is, I cannot abide them."

*Servant.* "And is not rain now essentially the same thing that it was in the days of Moses, and Joshua, and Samuel? I must caution you in my turn, beware of that spirit which eulogizes the prophet that is dead, and persecutes the prophet that is living. Think not to exalt Moses while you scowl at Elijah, for one spirit animated both."

*Carmelite.* "Not at all, not at all: the rains in the time of Moses and the fathers were widely different from what they are of late. I can enumerate a dozen evils connected with modern rains, that all good men must deplore."

*Servant.* "Let me hear them."

*Carmelite.* "Well, in the first place, rain, in modern times, does not come as it ought to come; it ought to come as a *blessing*; the face of heaven should be mild and smiling, and calculated to inspire the hearts of men with cheerfulness and joy; then all could welcome the rain with perfect unanimity, and the serenity and harmony of families and neighborhoods, would not be interrupted by it. Instead of this, I have seen the black cloud roll up its pitchy volumes in the north-west, and throw its terrible shadow across the heavens—earth was shrouded in darkness—its pale inhabitants quaked with terror—and many have been driven to absolute distraction. Yes, these evils I have seen in connection with modern rains.

"2. When the rain descended it did not come in soft and gentle distillations, so as gradually to water the earth, to make it bring forth and bud; but I have seen it violently poured down from the rent cloud in foaming cataracts, so as to tear up the earth, wash off the soil, and do great injury.

"3. Many modern rains have brought from the clouds such an immense discharge of water, that the streams were swollen above their banks, the plains were overflowed, fences, stalks of corn, flocks and herds, have been swept away and destroyed; it was all done by rain. Such calamities never were known to happen in dry weather.

"4. I have also known, along with modern rains,

gusts of wind that unroofed the buildings, prostrated the fruit trees, and strewed the face of the country with havoc and devastation: can any one deny that these are great evils.

"5. It is also well known, that in connection with modern rains, there have been flashes of lightning and peals of thunder of awful character—the tall oak and the majestic cedar have been shivered to atoms; the barn and the mansion house have been set on fire and burned to the ground, and in many cases human life has been destroyed in a moment. Who would not prefer perpetual drought, to rains attended with such immense evils. Nor is this all; for,

"6. I have known modern rains come quite out of season, and the ripe harvest was greatly injured, and the mown grass was totally destroyed, by excessive and unseasonable rains: and further,

"7. I have observed with an accuracy that could not be mistaken, that rains, after all that has been said in their favor, actually nourish rank and noxious weeds. Yes, thorns, thistles, briars, brambles, and innumerable pernicious plants are unquestionably nourished by rain. In proof of this, see how clean the fields are now; not a hurtful weed to be seen within the whole enclosure. Ah, it is because we have had no rain for three years and a half, to make such weeds grow and thrive. That is the true reason."

*Servant.* "But the wheat is all burned up, too. The scorching drought that has destroyed the weeds, has also consumed every vegetable that is valuable."

*Carmelite.* "Well, well, I am not talking of wheat, I am speaking of the noxious weeds that rain produces, but as you mention wheat, I will tell what I have observed on that subject, and this will be *evil* number.

"8. The rain, if it makes the wheat grow, makes the *chaff* grow too. I have noticed in seasons when we had rain, that in close connection with the wheat, there were quantities of chaff, not a grain of wheat could you find, but there was chaff on the very same stalk. Let the advocates of rain deny this if they can. And further:

"9. Modern rains are very transient in their influence. I have seen the ground become as *dry*, a few weeks or months after the rain, as it was before it fell. I tell you that is one of my strongest objections to modern rains; they are *transient*—the ground will actually get dry after it has been moistened by them."

*Servant.* "Then you need another shower."

*Carmelite.* "Ah, there is where you're wrong. If we had the *right kind* of rain, its influence would not pass away so soon: rain did not dry up thus in the days of Moses and the fathers."

*Servant.* "I have read the history of Moses, and if you will compare Ex. xv. 1—18, with the 24th verse of the same chapter, and the 3d and 4th verses of chapter xvi, you will find there were some sudden dry spells then, as well as in latter days."

"10. *Carmelite.* "But I have a tenth objection. I have known the health of many worthy citizens ruined by rain; in fact, many diseases, such as rheumatism, coughs, consumption, &c., are promoted by rain. Oh, if men could be persuaded to dwell on the top of Gilboa, where there is no rain, neither any

dew, what delightful health they might enjoy."—Here he was interrupted by the servant pointing to a cloud rising out of the sea, and they began to hear the "sound of an abundance of rain."

Elijah and his servant hastened down from the mountain, and the old Carmelite made for his cave. There, in its inmost recess, he hid himself for many days, brooding over the *evils* of rain. When, at length, he ventured forth, vegetation was every where springing up—the fields were clothed in living green—all nature was rejoicing—

"For the queen of the spring, as she pass'd over the vale,  
Left her robe on the trees, and her breath on the gale."

The lambs were leaping for joy—the tuneful birds filled the groves with melody. Happy families were sending presents and congratulations one to another. Age smoothed its care-worn brow to bless the Lord, while children clapped their little hands, and sung "Hosanna."

But as for the Carmelite, none of those things moved him. The *evils* of rain was the theme of his meditation, and burden of his tongue. He passed from farm to farm, inquiring whose field had been injured by the washing rain, whose roof had leaked, who had been caught out in the shower, who had taken cold, or had a cough, or rheumatic pain aggravated, and from the facts he collected, he was greatly strengthened in his notion about the *evils* of rain, and could declaim on the subject more eloquently than ever.

#### PERSECUTING SPIRIT OF IRISH POPERY.

In the London Record of October 5th, we find a letter from the Rev. M. Hobart Seymour, curate of Ballinrobe, in the county of Mayo, in Ireland, to the Bishop of London, in relation to the persecution of Protestants, and especially of converts from Popery, by the Irish Catholic priests. Mr. S. gives the three following facts as specimens of numerous others which came under his personal observation.—N. Y. Obs.

1. I once had a parishioner whose name was D—, a Roman Catholic schoolmaster, who had been led by the reading of the Scriptures to see the errors of the Church of Rome. He had frequently attended privately upon me for spiritual instruction, and had avowed his intention of attending openly at the parish church. As soon as this intention became known, there was a notice posted by night on his house, stating that if he did not forthwith cease from reading the Scriptures, and immediately return to mass, he should be visited and shot; and the notice went on to state that he should be treated in precisely the same way as a man named M—, had been treated a short time before. That man, who was a Protestant, was shot dead in the cool of the evening, while sitting happily with his wife and children round his own fire side! This original notice, which was brought to me at the time, is still in my possession.

2. I had a parishioner named M—, a Roman Catholic farmer, who expressed his intention, together with all his family, of withdrawing from the Church of Rome, and attending in future upon the services of the parish church. I had frequent conversations with him on the subject; but when his intention became known, attempts were made to intimidate him. One morning early, as he opened his door, the very first object that met his eye was his grave, already made to the size and shape of a coffin, at his own threshold. Awful as was this significant threat, he visited me that very day, and avowed his resolve to persevere. The result was, that in a few nights afterwards his house was broken open

by a large gang, who shattered to atoms every article of property in his house; beat his wife and children; and after baptising him again, as they called it, back into the Church of Rome, left him nearly dead from the horrid usage he received at their hand. One of the party was apprehended, and tried at the assizes before Judge Vaudeleur, and transported.

3. I know a man, named C—, a Roman Catholic schoolmaster, who was led, by his reading the Scriptures, to avow a change in his religious sentiments. He accordingly felt it his duty to attend, as a Protestant, at his parish church. The very first day he left his home to attend that church—on the Sabbath day, when all evil passions might well be stilled in its holy hours of worship, at the full noon-tide hour, and in the full blaze of day—for it was just twelve o'clock—on the King's high-road leading to the parish church, he was waylaid, and deliberately and horribly murdered! Nor was this all of the horrid tragedy, for a crowd assembled shortly afterwards, and the parish priest attended, and having taken some Protestant books from his pockets, he held them up in the presence of the people, and declared that the murder was a just judgment from heaven upon the man for having such books in his possession!—These horrible particulars were proved on the inquest, and as the horrible affair occurred in a parish of which I was the curate, I can write, as I now write, from personal knowledge.

After relating these facts, Mr. S. thus proceeds:

These facts, my Lord, have, with hundreds of others, come under my own personal observation—*queque ipsa miserrima vidi*. The unhappy victims were my own parishioners; I was intimately acquainted with all the particulars, and I now publicly offer to have them proved before any suitable tribunal in the kingdom.

But it must not be supposed—as is too generally believed—that the great body of the Roman Catholic peasantry are willing perpetrators of these horrors, which make us blush for our country, and make appalled humanity shrink shuddering away. They are impelled to them by an iron despotism, which they deem as odious as it is irresistible, and which I shall now endeavor to describe to your Lordship.

The social state of the lower orders in Ireland is an anomaly. In every village or neighborhood there is a small knot or cabal of all the most factious and disaffected in the vicinity. They are generally but very few in number, seldom being so much as a twentieth portion of the population, but they possess extraordinary power by unity of purpose, over the whole population. This knot or cabal is composed of various materials—some persons who conceive themselves aggrieved by some government prosecution—others who feel themselves injured by some needy landlords—some again, who are descended from ancient families, and are looking to the forfeited estates; and others who forecast the same objects, hoping vaguely to obtain something in the general confusion. To these are to be added some persons whose mistaken notions of Irish independence and dreams of patriotism, lead them into the verge of disaffection, and others whose religious zeal incites to the expulsion of heresy and the exaltation of their Church; and a few reckless and daring spirits, who have nothing to lose and every thing to gain in a national convulsion. All these various persons are combined in discontent, and are in cabal with factions and ill-affected intentions in every neighborhood; and around this knot or cabal, as a nucleus, all the evil passions of the people rally. The priest of the parish is generally, by a sort of common consent, the nominal head of these persons; an arrangement of considerable importance to them, as while it adds the sanction of religion to their actions, it removes those petty rivalries and dissensions that would otherwise exist among themselves. The object which these persons have in view, is a vague and undefined

expectation of making this island independent of England, and of such a revolution or convulsion as will alter the present system of property altogether, and bring in some halcyon state, in which neither rent, nor taxes, nor tithes, will be so much as be named among them; and the spirit that actuates all their proceedings is a burning hatred against England—against government—against landlords—against Protestants.

The parish priest has, naturally an immense influence over these persons, and they are the principal means by which he governs the people. Their power is perfectly well understood by the people, who find by experience that their vengeance is more rapid, as well as more certain, than the laws of the land, and who, therefore, dare not breathe a sentiment or commit an act which is likely to draw upon their heads swift and fearful vengeance. By this system of terror, these knots or cabals have obtained an irresistible influence over the peasantry, who dare not think for themselves or act for themselves in any thing that may interest those persons; so that there is an iron chain flung over the minds and bodies of the people on the subject of religion; for they feel perfectly convinced that by any tendency to conform they would ensure the hostility of the priest, and the consequent vengeance of those who act as his satellites; and thus it is, as many of this poor and oppressed people have personally told me, that a vast body of the population remain externally in the Church of Rome, through fear of that vengeance which is too sure to pursue all who abandon her communion.

I shall state a fact to illustrate this;

It is but a very short time since I was sent for to visit an aged woman on her death-bed; she had always been deemed a Roman Catholic, and I ever regarded her as such. I visited her, of course, and I asked her how it was that she, being a Roman Catholic, should have desired to speak with me in dying? She told me that although she was generally believed to be a Roman Catholic, yet that she was really a Protestant; and that she had been such, secretly, for sixteen years! Two adult females, members of her family, were the only persons present, and they stated that it had been long the same way with themselves; to the eyes of the world they were Roman Catholics, but in their own house and private circle they had for many years been Protestants. I expressed my surprise that they, professing thus to have held so long the blessed truth of the Gospel, should have concealed it from me and from the world. Upon which the withered and dying woman raised herself in her bed with an effort, and with eyes in tears, and uplifted hands, declared that she had kept it secret, because she feared that if it were known, her family would be murdered or otherwise injured! She died immediately afterwards, and her family have left the neighborhood.

No one can conceive, who has not had an opportunity for personal knowledge, the fierce and horrid language which is too often uttered by the priests against every one who shows a tendency to abandon the Church of Rome; and your lordship would be shocked to your most inmost soul to hear the horrid and malignant curses which are often pronounced from the chapel altars in our country parishes against such persons. Nor, I grieve to say it, are they idle and powerless curses; for those knots or cabals, which I have already described, are ever ready to fulfil them to the letter.

I shall illustrate this by a fact:—

I knew a man named H—, who was originally a Roman Catholic, who had braved with the spirit of a martyr the hostility of the priest by embracing Protestant principles. The priest, who is one of the clergy under the authority of Dr. M'Fale, who was a prophet of that school to which I have referred, and in one of his prophetic raptures denounced poor H— by name from the chapel altar, and uttered a prophecy that, as a



judgment from heaven for his apostacy, his property should be under a curse, and would pine away in afflictions and losses! A few short days had scarcely rolled away when the fulfilment of this prediction commenced; his cow sickened and died, and in a few days more his second cow sickened and died, and left the poor sufferer upon the verge of beggary! The fact is, that the satellites of the priest, taking the hint from the prediction, poisoned the cows, and thereby fulfilled the prophecy—confirming the influence of the priest—and deterred others from the example of abandoning the Church of Rome.

Your lordship will at once perceive that this is a species of persecution infinitely more effective than the severest penal enactments against the extension of the religion of the Established Church, and that it is a despotism over the conscience of men which should not be tolerated in any land for an hour. In England a man may pass from the church to the chapel, and change the Presbyterian for the Episcopal form of worship, without danger to his life, or his family, or his property; but in Ireland it has become a matter of life and death:

Whether I shall be deemed guilty or not guilty herein, I shall confess it before God and my country, and do now avow it to your Lordship, that for the last five years I have not asked any Roman Catholic to renounce the Church of Rome. I have preached to them the Gospel of Jesus Christ: I have, as far as God hath given to me the light of his truth, set that before their minds—but though I have seen them perishing around me, I have not called on them to abandon the Church of Rome, because I knew that they could not do so without being exposed to the malignant and virulent persecution of the priests and their emissaries. I could not bring myself to expose them and theirs to insults and injury in both persons and property. I knew that they would be pointed at and sneered at in our streets—insulted at our markets—beaten at our fairs—reduced by combinations against them to undeserved poverty, and finally, perhaps, obliged to seal their testimony with their blood. O, my Lord, it is our God alone who knoweth how many martyrs—I use the word in full consciousness of its import—have been immolated in Ireland as victims at the shrines of the priesthood of the Church of Rome!

May the God and Father of our Lord Jesus Christ prove himself to me as a Father of Mercies, and forgive me if I have acted wrong in this matter, and proved unfaithful to his cause. Truly there was a time when I asked many, and, by God's help prevailed, on many, to abandon the Church of Rome; but when I witnessed the fearful consequences—the poverty, the insults, the sufferings, the blood—my heart struggled against my head, and I could not bring myself to ask men to expose themselves to trials which no man, whose heart was not cold as marble and hard as flint, could witness without bleeding for the sufferers.

### CHRISTIAN UNION.

The object of this communication is to present two suggestions, which may be of some importance at this crisis. The first is that it is especially the duty of Episcopalians to be foremost in promoting unity. It is their duty, because the ministers of our church in their ordination vows lay themselves under a solemn obligation to 'promote quietness, peace, and love among all Christian people.' It is their duty, because they have for centuries prayed continually, 'that all who profess and call themselves Christians, may hold the faith in unity of spirit, and in the bond of peace.' It is their duty, because in regard

to some points, they assume or suppose to assume a higher stand than other denominations, and concession comes with a better grace from the superior. It is their duty, because no doubt the intolerance of our Church, and the unwillingness of her members to yield in little matters, have in past ages contributed to promote division, and though others may deserve greater or less blame, we need not dwell upon their guilt, but as in all cases where conciliation is attempted, we must confess our own faults and retrace our steps, so far as we have erred, as the surest way of inducing them to go and do likewise. It is their duty, because, being now entirely at peace among themselves, they are better qualified than any other sect to take the lead in this matter. It is their duty, because having been regarded as the most exclusive of all Protestant sects, if they make advances, and show a readiness to make sacrifices for peace, it will come with great moral power, and awaken a stronger hope in the breast of others, that the thing may be done.—And it is their duty, because at this present time, the revival of piety in our Church and her growing engagedness in any good cause, have changed the current of prejudice which has long been setting against her, in her favor, so that the tender of a friendly embrace, which would once have been dreaded as that of coldness and spiritual death will now be welcomed and warmly returned.—*Christian Witness.*

**CHURCHES IN CONNECTICUT.**—By the minutes of the last General Association, it appears that there are 226 Congregational churches in Connecticut, containing 31,696 members. To supply these churches, there are 196 settled ministers or pastors; and 48 ministers, including the professors of several literary institutions, who have no pastoral charge.

**CHURCHES IN MASSACHUSETTS.**—In this small State, (small in extent of territory when compared with several others,) there are 329 Orthodox Congregational churches, embracing about 47,000 members. To supply them with the preaching of the gospel, there are 286 pastors. The number of ministers without charge is not given.

The Rev. Baxter Dickinson, of the third Presbyterian Church in this town, has signified his intention to accept the chair of Sacred Rhetoric and Pastoral Theology in the Lane Theological Seminary at Cincinnati, to which he has recently been appointed.—*Newark Daily Ad.*

### Obituary.

"Man giveth up the ghost, and where is he?"

#### DIED.

In this city, on Monday morning, the 23d inst., Miss Betsey Ann Gordon, aged 18 years, formerly of Branford.

At Southington, on the 11th inst., Mr. Freeman Upson, aged 54 years.

In New York, on the 10th inst., Jeremiah Thompson, aged 53.

In Plattsburg, N. Y., on the 25th ult., Roxana, wife of Robert Porter, Esq., formerly of Farmington, Ct., aged 61.

At Middletown, on the 15th inst. Emily Matilda, daughter of the late Josiah Williams Esq., aged 27.

## DOCTO.

## THE DYING BOY.

It must be sweet, in childhood, to give back  
The spirit to its maker: ere the heart  
Has grown familiar with the paths of sin,  
And sown—to garner up its bitter fruits:  
I knew a boy whose infant feet had trod  
Up on the blossoms of some seven springs,  
And when the eighth came round and call'd him out  
To revel in its light, he turned away,  
And sought his chamber, to be down and die.  
'Twas night; he summon'd his accustomed friends,  
And on this vice bestowed his last request.

Mother—I'm dying now!  
There's a deep suffocation in my breast,  
As if some heavy hand my bosom pressed;  
And on my brow

I feel the cold sweat stand;  
My lips grow dry and tremulous, and my breath  
Comes feebly up. Oh! tell me, is this death?

Mother: your hand—  
Here—lay it on my waist,  
And place the other thus beneath my head,  
And say, sweet mother, say, when I am dead,  
Shall I be missed?

Never beside your knee,  
Shall I kneel down again at night to pray;  
Nor with the morning wake and sing the lay  
You taught to me.

Oh! at the time of prayer,  
When you look round and see a vacant seat,  
You will not wait then for my coming feet—  
You'll miss me there.

Father—I'm going home!  
To the good home you spoke of—that blest land,  
Where it is one bright summer day, and  
Storms do not come.

I must be happy then:  
From pain and death you say I shall be free,  
That sickness never enters there, and we  
Shall meet again.

Brother—the little spot  
I used to call my garden, where long hours  
We've stayed to watch the budding things, and flowers.  
Forget it not!

Plant there some box or pine,  
Something that lives in winter, and will be  
A verdant offering to my memory,  
And call it mine!

Sister—my young rose tree,  
That all the spring has been my pleasant care,  
Just putting forth its leaves, so green and fair,  
I give to thee!

And when its roses bloom,  
I shall be gone away, my short life done;  
But will you not bestow a single one  
Upon my tomb?

Now, mother, sing the tune  
You sung last night; I'm weary and must sleep.

Who was it called my name? Nay, do not weep,  
You'll all come soon!

Morning spread over earth her rosy wings,  
And that meek sufferer, cold and ivory pale,  
Lay on his couch asleep. The gentle air  
Came through the open window, freighted with  
The savory odors of the early spring—  
He breathed it not; the laugh of passers by,  
Jarred like a discord in some mournful tune,  
But worried not his slumbers. He was dead.

Albany Argus.

## SEVEN SEASONS OF SILENCE.

(From Caryl on Job xiii. 5.)

1. It is never in season to speak, till we have a call.
2. It is a season to be silent, when we are not rightly informed upon the question to which we must speak.
3. When we know the state of a question, yet we must not speak without suitable preparation, either actual or habitual.
4. It is a season to be silent, when what we speak is likely to be a snare unto ourselves.
5. It is a season for silence when the passions and corruptions of others are excited, so we are to be silent when it is thus with ourselves.
6. It is a season for silence, when men are not capable of attending to what we speak.
7. It is a season for silence, when what we speak may be a grief and burthen to the spirits of any, especially of those that are already afflicted.

## SEVEN SEASONS OF SPEAKING.

(From Caryl on Job xiii. 5.)

1. When by speaking we may bring glory to God and do good to our brethren.
  2. When we have an opportunity to vindicate the honor and truth of God.
  3. When we may relieve the credit of a brother that is wronged.
  4. When by speaking we may instruct or direct those that are ignorant.
  5. When we may comfort and support those that are weak.
  6. When we may resolve and settle those that are in doubt.
  7. When we may duly reprove and convince those that do evil.
- At such times as these we ought to speak; for then to be silent is our sin and weakness.

BROWN UNIVERSITY.—There are now in the Senior class 28; Juniors, 51; Sophomores, 50; Freshmen, 95, and 7 in the partial course, making a total of 195.

## CONFERENCE OF THE CHURCHES.

The next Conference of the Churches will be at South Britain, on Tuesday, the first day of December. The members of the Conference will assemble at 11 o'clock, A. M.

By order of the Conference, T. DWIGHT.  
NEW HAVEN, NOV. 25, 1838.

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